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VOL. XXV

No. 2

The American McAll Record

Journal of the interests of the McAll Mission in France

April, 1907



La Bonne Nouvelle on the Canal Lateral à la Loire

New Map of Paris Halls, Pages 16 and 17

THE AMERICAN McALL RECORD

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The AMERICAN McALL RECORD

VOLUME XXV

APRIL, 1907

NUMBER 2

THE ANNUAL MEETING

Will be held in Boston, Mass., Wednesday and Thursday,
May 8 and 9

In the Mount Vernon Congregational Church, corner of
Massachusetts Avenue and Beacon Street

Chairman of the Social Committee

MRS. D. R. CRAIG

69 Mt. Vernon Street

The Chairman of the Hospitality Committee is

MISS MARTHA SHANNON

167 Lake Street, Newton Centre, Mass.

to whom all delegates desiring entertainment should write as
promptly as possible.

On pages 16 and 17 of this issue we publish a map of Paris
with the statistics of the McAll Mission, which are in the city,
marked upon it. Those going to Paris this Summer ought to
find it helpful, especially if they will use it in connection with
station addresses on back cover.

A considerable part of our space is given this month to an
article on the Separation Law, and the situation it has created.
The writer, Gen. Birney, of Washington, has lived much in
France and understands the whole question as few Americans
do. A considerable part of this article is published here, as
being altogether the ablest discussion of the subject which we
have seen anywhere.

A new arrangement has lately been made whereby visitors
to Paris will find some one at the Bureau of the Mission, 36
rue Godot-de-Mauroi, every day from 10 to 12 A. M.—either
Mr. Greig, Dr. Benham, M. Rouilly, or M. de Grenier-Latoir.

Furthermore, M. Henri Merle d'Aubigné makes all friends of the Mission welcome to take a cup of tea at his house 46 Boulevard des Invalides, on Saturdays, between 4 and 6 P. M. If visitors to Paris will meet at M. Merle d'Aubigné's house at 4 P. M. on Wednesdays, he will gladly escort them to his children's Bible class, which is held in the rue Nationale No. 157, at 5 o'clock in the afternoon of that day. The return will be in time for dinner. M. Merle d'Aubigné will be glad to call upon English-speaking visitors interested in the Mission, to escort them to the new "Maison Verte," Montmartre, or to some other hall. M. Merle d'Aubigné writes that he is generally at home from 11 to 12 on Mondays, Wednesdays and Fridays, and he hopes that friends in America will come to feel more and more that they have friends in Paris.

Every circumstance in France is favorable to the work of our Mission. Every place is open to us; and those, who will attend neither Catholic or Protestant worship, flock to our halls and boats. Yet how few of the 38,000 communes of France have been touched by this Mission. It is pathetic to think of all the places where our work might be, and is not, for lack of funds. The people of France in very large numbers are ready to receive the gospel. Shall not we make a new and very intense effort to send it?

An American artist, who recently spent several years in Paris, bears strong testimony to the influence of the McAll Mission upon the students of the Latin quarter. "Few of us," he said, "ever thought of such a thing as entering a church; but the Mission attracted us. It was a sort of neutral ground, which we could frequent, without incurring the opprobrium of pietism, or of setting oneself up to be better than one's fellows, as many of us did frequent it more or less, and always to our great good." American students in Paris have much reason to bless the McAll Mission.

M. de Grenier-Latour, who has been in charge of Salle Rivoli since Mr. Brown's illness, will probably assume the direction of the new Salle New York. He is already director of the work in Paris and its suburbs, and, if he continues in

charge also of the New York work, it will be necessary for him to have the aid of an assistant.

From more than one quarter, both in public prints and private letters, come expressions of gratitude for Mr. Berry's visit to France last Summer, and testimonies as to the encouragement and the new impulse received from him.

It were earnestly to be wished that the finances of the Mission could be so much improved as to permit a resumption of our dispensaries. No other branch of our work was more fruitful in times past. And at the present time, when so many people are being turned against religion by the action of Rome, it would be in the highest degree useful, if, by ministering to the bodies of those who do not now believe that religion is of any importance to their souls, we had the means of winning them to a new view both of themselves and of the beauty and power of the gospel of Jesus Christ.

After thirty-five years of well-nigh unmolested activity in France, the McAll Mission has legal standing, now for the first time in its history. When we come to consider it, that must have been a marvellously wise, tactful, and convincing service, which during thirty-five years of most important changes in the spirit of the French people, and their mind toward religion, has maintained the McAll Mission in the high esteem of the leading minds of France.

INSTEAD OF THE MOTHERS THE CHILDREN

Nearly a whole generation has passed off the stage of life since, in 1880, Elizabeth Beach formed in various American towns and cities the first Auxiliaries of the McAll Mission. Those who then, and during the years next following, joyfully and enthusiastically took up the work of securing contributions to the support of the Mission, have come to years of comparative feebleness, or have passed on to their reward. Even the younger women, among that company, are passing beyond their prime, and though their enthusiasm may not fade, their efficiency has overlived its best estate. Yet, in the majority of our auxiliaries, it is these older women, those whose zeal was

nourished in past years by some personal contact, perhaps with Dr. and Mrs. McAll, who are still bearing the responsibilities of office.

Is this wholly wise? Is it not the part of good judgment to make a special effort to enlist the services of young—we say not of younger, but of really young women? Even if they have not the knowledge of the Mission, possessed by some of their elders, even if their judgment be not so ripe as that of those a generation in advance of them, is it not the part of wisdom to enlist the co-operation and seek to inspire them with the enthusiasm which the McAll Mission was never better calculated to inspire than now.

Scott's *Marmion* contains the thrilling episode of the rousing of the countryside for war by sending through it the fiery cross. Carried by one brave runner until his speed had begun to flag, it was by him passed on to another, fresh and unwearied, and from him, when strength was gone to another, and so on until the farthest hamlet had seen the fiery token, and from hill and dale, mountain and meadow, the clans were streaming toward the place of assembly. Had the first runner attempted to do it all, the fiery cross had been quenched before it had done half its work. It was by the constant selecting of new life, fresh vigor, unwearied persons that the country was roused in time.

So with ourselves. While we are not called to lay down our own ensign until our day's work is done, it does most urgently behoove us to call into the service and inspire with our own zeal those who are younger than we, and have in the course of nature a larger term of service before them. This, not less than the collection of money, should be the duty of all the officers, and especially of all the denominational vice-presidents of the auxiliaries. It is for them to keep the ranks full, calling out in every church some young woman to take the place of everyone whose powers of work are curtailed by illness or advancing years. This time of critical importance, when every dollar we have as yet sent to France ought to be multiplied by two, should see not one vacant place in the lines of managers, nor permit one church to drop out which has ever sent a contribution to the Mission.

THREE IMPORTANT TESTIMONIES

A letter from M. Merle d'Aubigné, dated last January, gives three recent testimonies to the work of our Mission boats. The first is from a friend, the second from a mission worker, the last, and not least important, is from a foe.

A FRIEND

Pastor Ferdinand is the minister of a very small Protestant church at Pouilly on the Loire above Orleans. This region was one of the cradles of the French reformation. The massacres of 1561, and of St. Bartholomew's Day (1572), and worst of all, the revocation of the edict of Nantes by Louis XIV, reduced the Reformed churches to a mere handful—about 150 members all told, out of a population of 3000 in each. At the present day the aristocracy who live in the numerous castles that are dotted all along the Loire, a part of the middle class, and some of the tenants are Catholics, largely for political reasons. The land-owning peasantry, on the other hand, are republican, radical in politics, and going over fast to agnosticism, atheism and materialism. On the right bank of the Loire, this process of disintegration is far advanced. Civic marriages and burials celebrated by the free thinking societies, without the Priest, are quite common. On the left bank, where the canal lies, on which the Mission boat is floating, the people are not as extreme, but are breaking off from the Roman Church, as can be seen by their approval of the law of Separation of Church and State. In some places, as in Briare, and largely at Chatillon, they are under the yoke of rich manufacturers or large land owners who enforce seeming subjection to the Roman Church under the penalty of depriving them of their means of livelihood. At Beaulieu, Loire, etc., the people are much freer and the meetings on board the "Bonne Nouvelle" were well attended.

Pastor Ferdinand writes to me:

POUILLY, SUR LOIRE, 21 Jan., 1907.

Dear Sir: I write to you after a series of lectures on board the "Bonne Nouvelle" and still under the impression of the encouragement that they have given me.

When all around me, in conversation, in the newspapers, in periodicals, pamphlets and public meetings, I hear people constantly repeating (Alas, how many Christians there are who in their innermost thoughts do not contradict this*) that in our beautiful country religion is no longer up to date, that faith is dead, that "celestial lights have been extinguished forever,"† I always wish I might cry aloud: "Now go to the 'Bonne Nouvelle!'"

Every time that I have been asked to help in your admirable mission, I have come back full of enthusiasm, of courage, of confidence in the future, of faith in the power of the gospel.

When you arrive in the evening at the place where the boat is fastened, there are the numerous lanterns lighting up the darkness of the streets, and leading crowds of men, women, old people and children, walking in close file, towards the true light of God. The crowd that presses into the boat is so numerous that at times, for instance at Lésé, we were obliged to have not one but two meetings the same evening. There is the silence, the attention of hearers to whom the gospel is perhaps preached for the first time. There is the interest which one reads on each face. There are the questions which one is asked; the buying of books, the punctual attendance; the sympathy; all sure signs that you have before you some of those wanderers of whom Jesus speaks, consciences wearied with the false words of men, who have found neither in the free thought of some, nor in the infidelity of others the satisfaction of the wants of their soul, who are yearning after the truth that saves and makes free. All this inspires the soul of the servant of God with a thrill of enthusiasm and gives a new life to his message of love.

The more often I go to the boat, the more I feel *that our people need your work*; that they aspire towards the solution that Christ has given to the great problems which trouble the

*He means conservative protestants who, being dissatisfied with the present government on account of the disestablishment of the churches, the income tax, etc., and associating much with catholics, naturally are disposed to be pessimistic.—*H. M. d'A.*

†An allusion to a declaration in Mr. Viviani's maiden speech in our parliament as minister of labor. He is a socialist and an agnostic.—*H. M. d'A.*

consciences of men. I can only regret that such mission boats as the Bonne Nouvelle are so few. When you need my help again I shall be ready.

Believe me to be yours sincerely in Christ,

(Signed) EUGENE FERDINAND.

We have heard the voice of a hard-working isolated pastor who has few of the joys that abound for pastors in Protestant countries, and who is encouraged and refreshed by his occasional visits to the Bonne Nouvelle.

THE TESTIMONY OF A WORKER

Let us step over now from the Loire to the Yonne, a tributary of the Seine, and hear what the Captain of the "Bon Messager" has to say about his work.

At the beginning of the Winter the old boat was stationed at Sens, the little town whose archbishop used to be the Metropolitan of Paris. Although it is an archepiscopal city, Sens is noted as one of the strongholds of infidelity in France. M. Cooreman writes: "The congregation here was very attentive." "The people drank your words," said an American lady, who came during the second week.

In December the boat moved to the village of Méry. Our boat was snow-clad and fast in the mud, not a cheerful position in this little place. We were also a good distance from the village. To get the better of these unfavorable circumstances, we left our peaceful and pleasant boat to preach the gospel message in less comfortable inns and hallrooms. Our co-partner obtained from the innkeepers of surrounding villages and of Méry, where years ago Mr. Corisia had held meetings, the permission to use their rooms.

In two places especially we were greatly encouraged. I was alone at first time, but was helped later by Mr. Tricot and Mr. Fallourd, the new pastor of the little Protestant church of Sens. We had congregations of from 90 to 200 people, more men than women of course. At Gourlon, where the boat could not stop, some women asked us to sing hymns. We do this willingly as it shows the men that the meeting is beginning and draws them away from their cards or from the billiard table. We spoke once about the religious crisis, and the next time

about our religious experience. We have been asked to return to both places.

Before and after the lecture, we sit down in the barroom, take some refreshment and touch glasses with the Mayor, the doctor and a few farmers and farm laborers. The discussion continues about the topic that has just been spoken about. When we have an opportunity we state the reasons why we take neither liquor nor absinthe.

Everywhere our meetings have been attended by discussions. We consider that it is proper that the people who listen to us should have the right to speak in their turn. When our hearers ask us for further explanations, this gives us an opportunity to put more stress on important points. It is all benefit to them and to us.

We bless God for the mud and snow that have blocked up the way to the boat and hunted us out of our abode. We are convinced that by so doing we are reaching a mass of listeners who do not easily come to our floating hall, prejudiced and proud atheists, spiteful, would-be scholars, revolutionary malcontents. We try to reach them all.

THE TESTIMONY OF A FOE

I must now place before you the testimony that has been rendered to the work of both our Mission boats by the Editor of "La Libre Parole," Drumont's rabid clerical, anti-Dreyfusist, anti-protestant daily paper. In the issue of December 31, 1906, we read :

As a sequel to the article by our director, we believe it is our duty to publish these two letters, which will give our readers an idea of Protestant activity and proselytism in France.

Monsieur Jean d'Arvey, editor of the "Signal," asked us to enlighten him about this propaganda, of which he seemed to be ignorant. We are happy to be able to place before his eyes these two suggestive documents :

Dear Sir: Among the i-s which you dot for the edification of M. d'Arvey, there is one at least over which you might put a double dot. You speak of the McAll Mission, which has freighted *a boat*, the Bon Messager, with the view of evangelizing the riverside natives of the Yonne.

Are you sure, dear sir, that English protestantism has not sent to France, in reality, a flotilla?

On the canal of the Loire, near the bridge canal of Briare, meetings have been held on the Protestant Boat, La Bonne Nouvelle, during at least five months, for I saw it in June and October.

The architecture of this boat is fantastic, which attracts attention to such a point that the person who was with me exclaimed: "Look there! A flower boat!" A word exchanged with a sailor taught us its real function. I took a photograph of it, unfortunately not good for want of light. But how many boats of this sort are there poisoning our waterways?

Receive, dear sir, the expression of my respect and admiration.

J. C.

December 26, 1906.

Mr. Editor: Your article to-day recalls to my mind the following fact. I was at Sens last October,—Sens, the beautiful country of "hervyism" and irreligion, plants which generally grow together.

Walking one evening on the banks of the Yonne, I perceived, near the bridge between the station and the town, a magnificent large boat, superbly lighted, from which seemed to proceed songs accompanied by an organ or piano. I had already seen a similar boat at Auxerre, a town not less irreligious than its neighbor.

I had been told that this boat was used by a Protestant mission to proselytize throughout the country. I told the people who had accompanied me that I had read about these missions, adding that if Catholics had been bold enough to make a similar propaganda, the wild free-thinkers, with which the world is filled, would not have failed to organize manifestations to protest against the intolerable meddling of the Catholics. My companions would not believe me. They maintained that the newspapers I read, such as "La Libre Parole," made me see Jews and Protestants everywhere; that the latter knew quite well that in France people are sceptical and indifferent, and that missions would have no chance of success. Finally they added that what I took for a boat destined to carry on a Prot-

estant propaganda was probably only a vulgar concert room, where young ladies, not too shy, roared forth their usual songs accompanied by the public.

Wishing to ease my mind I crossed the bridge and went into the boat. Great was my surprise on entering a large hall perfectly arranged, so as to contain at least one hundred persons, to see that nearly all the seats were occupied.

It was Sunday; and at high Mass that morning, in the magnificent cathedral of Sens, I had been grieved to see that very few worshippers were present. The audience of the boat was quiet and self-collected. They began by joining a pastor in singing psalms. When this same pastor spoke to us, during more than an hour, on the life of the Lord. It was the continuation of a lecture which he had commenced two nights before. He spoke well and fluently, and everyone listened attentively. During his sermon, I looked around at the congregation. It included many old women, who once, no doubt, assiduously frequented the church; they had even brought their rosaries with them, taken from the bottom of some drawer at home for the occasion.

There was also a fairly large number of men, young and old, some of them living in the famous suburb of Yonne, known for its revolutionary and irreligious ideas.

At the end of the meeting everyone went away silently, each one thinking about what had just been said—one saw that the pastor's words had made an impression. The preaching-boat stayed a long while at Sens. It only left in November to carry the good word a little further.

What has been the result of these numerous conferences I know not. I only state that, as ever, you are right in saying that at the present time the Protestants are making a very active propaganda in France.

A SUBSCRIBER TO "LA LIBRE PAROLE."

The editor of the protestant paper "La Signal" concludes: "I will not, by adding the least comment, take the cream of these two documents which Monsieur Drumont's newspaper justly calls 'suggestive.' They show, doubtless, how difficult it sometimes is to make oneself understood. I am not in ignor-

ance about the work of the McAll Mission and of its missionary boats, and have never been ignorant of that legitimate propaganda. I have only denied, and I still deny, that that work, *purely religious*, has ever assumed the slightest political character; and when they try to dress up and disguise the agents of this Protestant mission, agents who are, at least most of them, Frenchmen, as emissaries of perfidious Albion, preparing the way for I know not what dubious enterprise of our neighbors across the channel, I simply defy these people, who lay claim to be well informed, to prove this silly calumny, which gains nothing in value by being renewed at every turn of conversation.

"But how interesting are these letters. Information is doubly precious when it falls from the lips of adversaries, obliged in spite of themselves to render homage to the truth!

"They even aver that in some regions where the churches are deserted, and where, even by the confession of the 'Subscriber to La Libre Parole,' all catholic propaganda would fall through, Protestant pastors can command the hearing of crowds of people during weeks and months, by explaining the gospel in its primitive simplicity and talking to them of the Lord Jesus. Is not this then the condemnation of ultramontane paganism, and the proof that, if France is irreligious—and these letters show that she is not at the bottom hostile to all religion—it is because she has the religion of Christ only as it has been deformed by Romanism? What then can be said, if not that the legends and superstitions of Rome have been the most active factors of infidelity in our poor France! We have often put stress on this fact, and are far from displeased to find the confirmation of it in the letters which the 'Libre Parole' places before the eyes of its readers.

"JEAN D'ARVEY"

Do these words of two convinced and unfriendly catholics, and the conclusion of the protestant journalist, not show us that there is now, more than ever, a great work for the mission to do in France!

H. MERLE D'AUBIGNÉ.

BESIDE THE FRENCH RIVERS

No part of the varied work of the McAll Mission is so full of romance and fascination as the cruises of the boats. Stories have been written illustrating their methods and success; the most interesting part of the French reports has been the yearly record of their progress, but, until this year, there has been no history of their work from the beginning. The Representative Secretary has just supplied this need by writing "Beside the French Rivers, The Story of the Boat Work of the McAll Mission, 1892-1907," just published by the American McAll Association. This is a charming booklet, illustrated on every page with pictures from photographs taken by Mr. Berry last Summer. On the cover is a map of the Boat Country. In a most interesting way Mr. Berry has written of the conception of the boat work in Dr. McAll's fertile brain, of the first boat, "Le Bon Messager," launched fifteen years ago; of the campaign of "Captain" and Mrs. Pim; later of M. and Mme. Huet; and then of M. and Mme. Cooreman. He tells the story of "Le Bonne Nouvelle," ten years younger than her sister craft, and of the devoted work of "Captain" Dautry during the last five years. This boat brochure is a part of the permanent literature of the McAll Mission, as well as a most effective campaign pamphlet. Everyone who has ever heard of the McAll Mission should have it, and give it to all who are ignorant, as yet, of the work. It can be obtained from the Bureau in Philadelphia for ten cents a copy.

A leaflet is in preparation, giving a list of the Paris Halls—their location and the way to reach them, the hours of meetings, names of workers, their reception days and the facilities for showing the work to visitors. Everyone going to France should take with them a copy of this, which can be had at the Bureau.

Mr. Berry said in a recent address: "During the present year, while the eyes of the world are turned toward France, there is nothing of so great importance as that we should make our work known."

FRANCE AND THE POPE

By GEN. WILLIAM BIRNEY

The separation of Church and State in France is the greatest event of the new century. It will mark an epoch in history. All the churches in France, and there are many, have accepted it, except the Church of Rome, and it is making a vigorous fight.

In England, and more especially in America, its prelates are appealing to the sympathies of the people through the press. The character of the appeal may be inferred from the headlines placed over their articles : "Cardinal Gibbons Scathes France," "Archbishop Farley Charges Act of Virtual Spoliation," "Archbishop Ireland Deplores the Folly of France," "Father Stafford Defies France." With shades of difference, the charges are that France has confiscated hundreds of millions of property held in trust for the pope; and their implications are that the republic has taken this for her own use!

* * * *

Not one of the prelates, above mentioned, states the differences between the tenure of church property in France and in the United States. They all leave the people to suppose that in France as well as in this country the general rule is that each congregation owns its church and church furniture, and that the action of France is equivalent to the incredible supposed act of confiscation, by one of our states, of all the churches and their property in its bounds, for the benefit of the state treasury,

* * * *

BEFORE 1789, CHURCH AND STATE

The claims in behalf of the papacy make it necessary for us to go away back to the times before Charlemagne, and to trace the evolution of the churches down to the Revolution. A brief statement will suffice. Down to King Pepin, the church and state were so mixed up that one can hardly be distinguished from the other. When King Charles Martel had to defend France against the invading Saracens, the state treasury was exhausted; and he thought it no wrong for him to appropriate a large part of the property then in church use. Under the feudal system of the twelfth, thirteenth and four-

teenth centuries, the churches had more to do with the feudal lords than with the king, and, after that period, with the provinces, and what are now called communes. When the people wanted a church, it was common for the crown, or the lord, or the province or commune to donate the land, and the building was erected by the contributions of those parties and of the common people. It took a long time to build some of the Gothic structures. The writer lived for a time under the shadow, almost, of the towers of the great Cathedral of Bourges, which was built on public ground, and the building was not finished for two or three centuries, and was paid for by the contributions of their butter sales by peasants. In all these cases the fee simple remained in the owner of the site, that is, in the state or province, or commune; and it is there now.

It must be noted that, during this long period, the pope neither gave a site nor money to build a church. He gave his blessing, but nothing substantial; and he had no title in law or equity.

THE GREAT REVOLUTION

This was brought on by the corruptions of the crown, the nobility and clergy. These classes had taken for their own use three-fifths of the real estate in France; they paid no taxes and lived on the fat of the land, while the peasants were living on black bread and roots. This resulted in the decay of agriculture, the bankruptcy of the royal treasury, the starvation of the peasants, and the revolt of the people. The States-General assembled in 1789, and, of necessity, appropriated for the relief of the people and the state treasury the property used for church purposes. The salable parts were sold at public auction, and bought by private parties. Their title has not been disturbed by any of the governments of France; and it has been held good by the courts.

The church buildings were not salable; a church cannot be used for a cloth factory; and the title remains where it was before the Revolution: in the owners of the sites.

FROM 1789 TO 1801

The pope put in then, as now, his claim to everything that had been used for church purposes, and made himself so offen-

sive that the States-General enacted a "Civil Constitution for the Clergy." This statute empowered the congregation to elect the curates and vicars, and the dioceses to elect archbishops and bishops; and it placed the management of the temporal affairs of the church exclusively in the hands of the laity. The pope of Rome was frozen out of France. All priests were not only made elective, but were required to swear allegiance to the State.

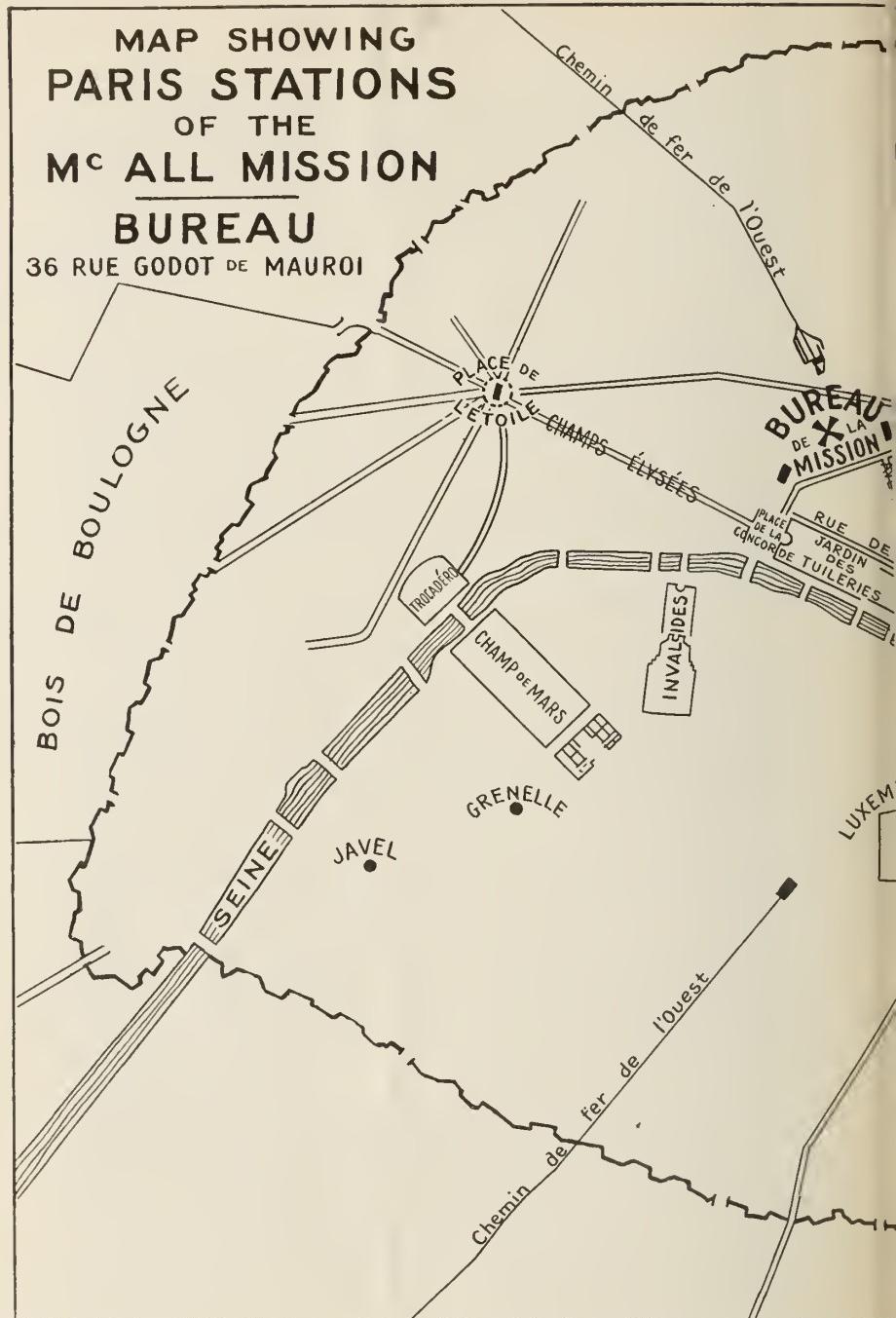
The pope made reprisals, of course. He declared the churches in France schismatic, excommunicated all who obeyed the law, and excited the great civil war of *La Vendée*, which raged for two or three years and cost France millions of money and thousands of lives. The church was not extinguished, however, but, in the eleven years before the Concordat, got along without the pope and acquired some property in altar furniture and decorations, plate, etc. To this the pope contributed nothing.

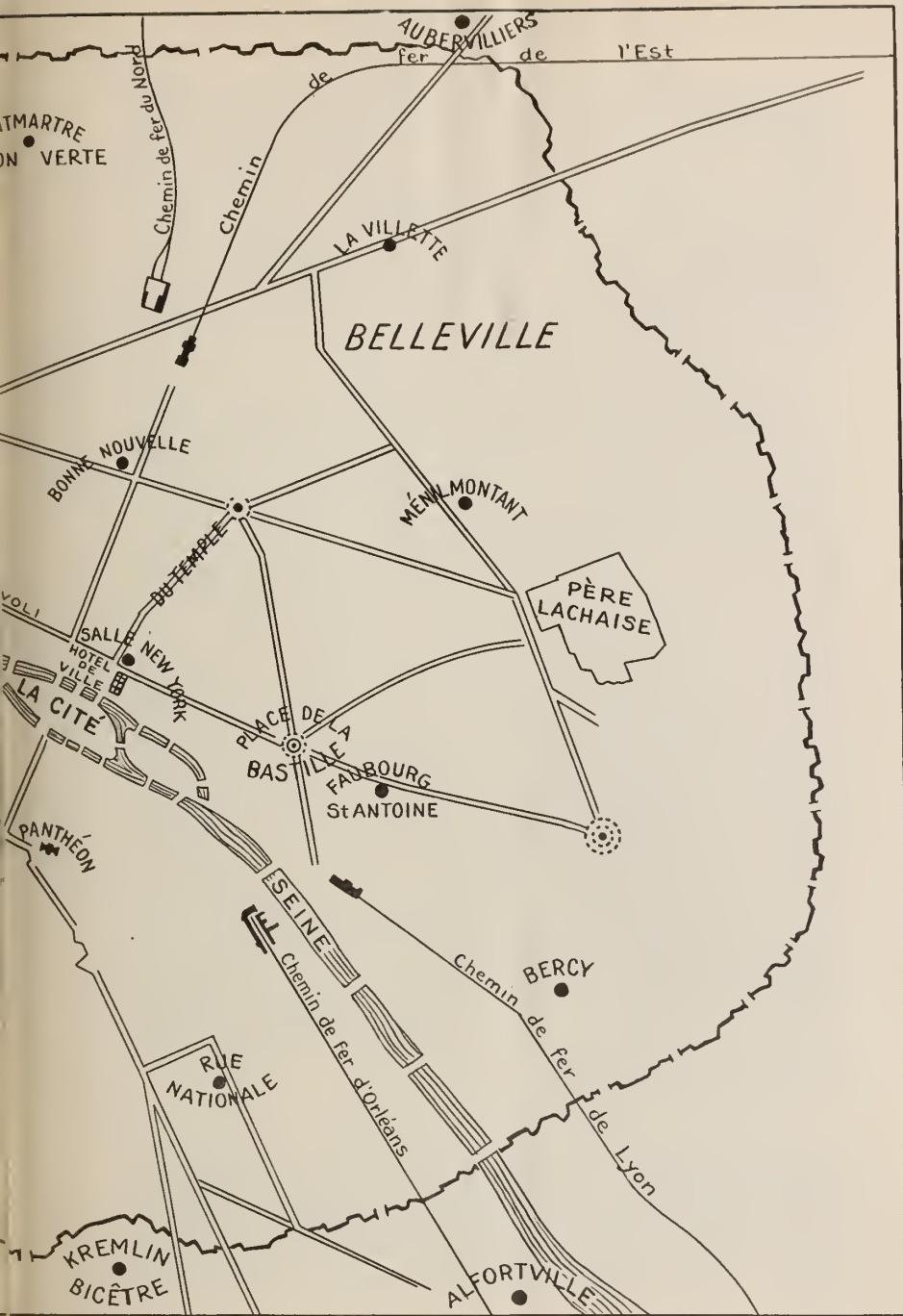
This gap of eleven years, during which the pope had nothing to do with the management of the church of France, and no shadow of claim to the property it acquired, has not been alluded to by the pope or any one of his prelates. The reader should not forget this: All property claims by the people, antedating the Concordat of 1801, are absolutely barred by the historical facts.

Besides, they are outlawed and obsolete. If the pope can claim for his alleged equities, antedating 1801, he can ask damages for the confiscation of church property by Charles Martel. On the same principle, Mexico could claim damages for territory taken from her by the United States; France from Germany, for Alsace-Lorraine; the king of Italy could rip up all the old wars, in which other countries took territory from the Roman empire; and heirs of the tories who fled to Canada, after our Revolution, might make things unpleasant for the original thirteen states, because of the confiscation of the property of their ancestors. No, for nations, and states, there are understandings of repose and limitations of claims.
* * * * * Bear in mind that all claims for the pope, antedating 1801, are barred.

MAP SHOWING
PARIS STATIONS
OF THE
M^C ALL MISSION
BUREAU

36 RUE GODOT DE MAUROI





WHAT BONAPARTE WANTED

Bonaparte was First Consul, and expected to make himself emperor. As a support to his throne, he thought it necessary to have an established church with a clergy appointed and salaried by him and therefore, as he imagined, devoted to him. To accomplish this he needed some one to induct his appointees canonically; the pope was conveniently at hand, and being in unfortunate circumstances at the time would, no doubt, be glad to accept. He made the offer.

WHAT THE POPE WANTED

The pope had been shut out of France for eleven years. Titles had been abolished, donations and bequests had almost ceased, and papal revenues from that country had fallen almost to nothing; the priests were elected by the congregations and did not depend on Rome; the French church did not recognize the pope, and the pope did not recognize it, except as heretical: the pope's bulls and briefs were not allowed publication in France. In short, the papal interests could not have been in a worse state. It was highly desirable for the pope to regain his lost foothold in France, to become once more *persona grata* to the French government, and to restore the church in France to the fold of the faithful. Such a step would greatly aid in regaining his lost prestige in Europe and in replenishing his revenues. The obstacles to his acceptance were that he had recognized the royalist pretender as the lawful King of France, and the ousted archbishops and bishops as the rightful claimants of the dioceses to which they had been appointed by the beheaded Louis XVI. The terms tendered by Bonaparte were harsh and arbitrary, but they were far better than existing conditions. At any rate, the laity would cease to elect the priests and the church property would again be placed under the administration of the clergy. And so

THE BARGAIN WAS CLOSED

Bonaparte and the pope struck hands, each of them standing with one foot on the prostrate laity of the French church.
* * * * The French laity lost the right to elect vicars and priests and to manage their own temporal affairs; and also the control of all the property gathered by them in eleven years.

On Napoleon's part, the *Concordat* was a blunder as well as a crime. The statute of 1905, for separation of church and state is, in substance, an attempt to return to the status existing before the *Concordat*.

THE CONCORDAT

The space allowed to this article forbids the insertion of the document itself. The following are the leading features:

Article 1. The government of the republic recognizes that the Catholic religion is the religion of the great majority of the French people. His holiness recognizes in like manner that said religion has experienced, and *expects at this time* the greatest benefit and the greatest éclat from the establishment of the Catholic worship in France.

Art. 2. The Apostolic and Roman Catholic religion shall be freely exercised in France. Its worship shall be public, conforming itself to the police regulations which the government shall judge necessary for public tranquility.

Art. 3. French archbishops and bishops shall either resign or be removed.

Art. 4. The first consul of the republic shall nominate the archbishops and bishops. His holiness shall confer upon them canonical institution. Art. 5. The same for future nominations. Art. 6. Archbishops and bishops to take oath of allegiance before entering on functions. Art. 7. The priests shall take the same oath. Articles 8, 9, 10 and 11 are unimportant.

Art. 12. Church buildings necessary to public worship shall be "*placed at the disposal*" of the bishops.

Art. 14. The government "assures a suitable salary to archbishops, bishops and curates." Art. 15. Frenchmen may make "suitable" endowments.

To these were annexed "organic articles" in seventy-seven sub-sections.* They are called "regulations of the relations

*In the *Concordat*, as will have been observed, no mention is made of any church except that of Rome, for which alone the pope could make terms. But the "organic article," by which the provisions of the *Concordat* were put in force, recognized the Reformed, Lutheran and Jewish churches as precisely on a par with the Catholic church, as "the religions of some of the French people." The pope was not pleased with this, and remonstrated with Napoleon, but entirely in vain.—EDITOR.

of the Catholic church to the government" and are most of them prohibitions of certain acts on the part of the church. They provide that buildings of which the use is permitted to the bishops shall be kept in repair by the government; and that where no building is available for public worship, the bishop shall advise with the prefect. The old cathedrals and Gothic churches are not mentioned. No class of buildings is specified. Under the letter of the *Concordat*, the government could have put up cheap structures for the use of the bishops. The pope is not named in connection with the buildings, nor is there any language used which can be construed into concession of title in him or in the French church before the Revolution, or in the French schismatic church as it existed between 1789 and 1801.

In spite of this silence of the *Concordat*, the pope in his encyclical letter of February, 1906, speaks of the right of property granted in edifices built before 1801, "these temples, august asylums of the divine majesty," and says of Napoleon, "He did not do that as a gratuitous concession, but he bound himself to it as compensation for property the state had appropriated during the first Revolution. *If the pope agreed* not to trouble those who possessed its ancient churches, it is certain that he made that promise on one condition only, that the French government should engage itself to endow the clergy perpetually in a proper manner and to provide for the expenses of divine worship."

This statement is the basis of the charges made in the newspapers by the prelates to the effect that in the *Concordat* Napoleon granted to the pope the title to all the churches built before 1801; and that he engaged to salary the papal clergy of France perpetually and to pay all expenses of divine worship; and that the consideration for this grant was an agreement on the part of the pope not to trouble the possessors of church property who had bought it from the state.

It is argued that France, having violated this alleged contract by enacting the separation law of 1905, has virtually conceded to the pope an absolute right of property in the ancient churches, and in all other property heretofore used for church purposes, including the eleven years of the Revolution. Hence the charges of confiscation.

If any such contract ever existed, the only remedy would be a suit on it for damages. The claim of title is an ecclesiastical hallucination. A great deal of the property belonging to the crown, the emigré nobility, and the clergy was confiscated and sold during the Great Revolution; but not an acre of it has ever been recovered at law by the ancient owner or his heirs. The title is vested in the purchasers.

To understand the pope's encyclical, one must read it carefully, weighing every word. It is easily misinterpreted. In fact, it is misleading; it does not say what it appears to say. The pope does not put into words what the prelates understand he means. He is discussing the *Concordat*, and the natural inference is that the bargain, as he alleges it, is to be found in that instrument; but *he does not say it is there*. He expresses his opinion that Napoleon "bound himself;" but he does not say when, where, or how. Then he adds the hypothesis: "If the pope agreed not to trouble those who possessed its ancient churches," it is certain he did it on condition that France should pay for all future time salaries to the priests and all expenses of worship. Mark, he does not say that the pope did so agree; but, "IF" he did.

The hypothesis is absurd. One like it would be the following: "IF Booker T. Washington agreed not to trouble the old slave states for compensation to former slaves, it is certain he did it on one condition only, that the United States should engage itself to pay, for all future time, the salaries of the teachers at Tuskegee and all the expenses of that institution."

Zeal for the pope has led the American prelates to accept as literally true the false innuendo in his encyclical of February, 1906. Believing him infallible and interpreting his hypothesis as a statement of facts, they have claimed for him all the property used for church purposes since the days of Charlemagne, and charged France with confiscating it. In the *Concordat*, there is not anything to justify the charges, not a word about such a bargain as the pope supposes to have been made; and, on its face, it is incredible that Bonaparte would have made such a bargain.

BETWEEN 1801 AND 1905

For a short time, the parties got on together peaceably; 46 archbishops and bishops of the old regime resigned, and 34 were removed; Bonaparte appointed their successors and the pope instituted them; and they appointed the lower order of priests as approved by the state; salaries were paid and the clergy entered on the management of the temporalities of the church. In a short time, however, the old virus broke out again at Rome; the pope antagonized the plans of Napoleon and favored those of his enemies. Napoleon stood it for awhile; then he captured the pope's person and sent him as a prisoner to Fontainebleau. At the fall of Napoleon, the pope promptly escaped to Rome. The Monarchies that succeeded in France granted some privileges to the church but returned to it no property. The church plotted against the Republic of 1848, both in favor of the Bourbons, and, afterwards, of Louis Napoleon. When the latter appealed to the people to make him emperor, the priests led the peasants to the polls to vote for him. To the Republic of 1880, Rome has been plainly hostile and has given it more trouble than any other party. * * *

The Republic complained of many violations of the *Concordat* by the pope. There was publication of papal bulls, briefs, and letters to the French clergy; there were attempts by the pope's nuncio to influence matters in the Gallican Church. All these were in violation of the letter of the *Concordat* for the previous consent of the government had not been obtained.

Long before 1890, the pope had assumed the position of a determined enemy of the Republic; and the formal abrogation of the *Concordat* had become a question of time only.

STATUTE OF SEPARATION

This was passed December 9, 1905, and went into effect in December, 1906. The law is not specially applicable to the church of Rome, but is intended to effect the "separation of the churches and the state." The first and second articles "assure liberty of conscience and guarantee the free practice of religions." "The Republic neither recognizes, nor salaries, nor subsidizes any religion." As exceptions, salaried chaplains

were to be appointed for colleges, hospitals, asylums, prisons and other public institutions. Priests, sixty years old and in service thirty years, were to get a life pension of three-fourths of their salary; those forty-five years old, and in service twenty years, were to get a life pension of one-half their salary. All other salaried priests who should perform their official duties were to get double their salary the third year, one and one-third the second year, regular salary the third year and half salary the fourth year. Archbishops and bishops were to be salaried and furnished with residences free of rent and kept in repair for two years. Priests were to have furnished parsonages free of rent and kept in repair.*

As to property used for church purposes, it was to be in charge of the Public Worship associations, composed partly of laymen in each parish or diocese. The buildings were to be classed according to legal title, whether in the state, a department, a commune, or the church. In case of disagreement about the legal title, the dispute should be tried judicially. *The use of the buildings was given free of rent and taxes, to the church for public worship.*

All articles of personal property in the churches were to be inventoried and handed over to the church associations, which were to be responsible for their safety. These provisions refute the charges made by the prelates that the law is anti-Christian. It has been accepted by all the Protestant churches.

THE POPE CONDEMS THE LAW

The pope and his consistory took two months and two days for consideration. On February 18, 1906, the encyclical letter, dated the 11th of that month, was published, in which the pope gives his reasons for "reprobating and condemning" the law. They are:

1. It is insulting to God; abjures God by declaring that the French Government has no part in religious worship.
2. It violates natural and human right and the good faith of public treaties.

*The Separation Law having been accepted by the Protestant and Jewish churches, all these provisions are in force so far as they are concerned. The Catholic church have refused to accept this law, many important concessions have been made by the French government, but most of these privileges have been withdrawn.—EDITOR.

3. It is opposed to the divine institution, the essential principles and the liberty of the church.

4. It suppresses a right of denomination acquired by manifold titles and especially by a convention.

5. It is a grave offense to the dignity of the apostolic see and of our own person.

6. It is against the episcopal and clerical order, and the Catholics of France. Wherefore, in behalf of "the rights of the church which no human force or daring can alter." "We, by the supreme authority committed to us by God, do reprobate and condemn the law enacted," etc.

The precedent for this encyclical is the Bull of Pope Innocent III, under date of August 23, 1215, condemning the *Magna Charta* of England! No other potentate has ever "reprobated and condemned" a statute enacted by an independent government.

The transfer of property control to trustees for the churches, and taking it away from the trustees for the pope, is the real bone of contention in regard to property. When the prelates charge "confiscation," they leave Americans to infer that France has taken the property for its own use; but they do not say this in plain terms. What is true is, that the government has ordered the control to be transferred from the pope to trustees for the churches and the fee simple owners. Is this right or not? is the question for the people of America to decide.

In this connection the reader should remember that the *mortmain* legislation of England and of the states, the act of Congress placing the property of the Mormon church in the hands of trustees, and the constitutional provisions of Virginia, Maryland and other states for limiting the amount of real estate to be held by church corporations, are all on the same principle of legislation with the French Statute of Separation.

DISESTABLISHMENT IN THE UNITED STATES

The question of the power of the state to disestablish a church or a religion has been settled long ago in this country. In his preface to the British edition of the "History of American Christianity," by Rev. Leonard Woolsey Bacon, an excel-

lent work, the Rt. Hon. James Bryce, recently appointed ambassador to Washington, writes of this country:

"Nearly every colony began with an establishment and endowment of religion by the civil power. After the American Revolution had turned the colonies into states, every state in which such an establishment existed, threw it off, some, by a sudden effort like Virginia, some, by a slow process, like Connecticut and Massachusetts. No new state has ever set it up. Everywhere in the Union, the separation of church and state is complete," etc.

The disestablishments in this country are as follows:

1. The Spanish church in Florida and Louisiana territories.
2. The French church in the Louisiana territory.
3. The Dutch church in New Netherlands, now New York.
4. The Church of England in New York.
5. The Church of England in the Carolinas.
6. The Church of England in Maryland.
7. The Church of England in Virginia.
8. The Puritan churches in Connecticut.
9. The Puritan churches in Massachusetts.

The "Parsons' Case," in which Patrick Henry won his best laurels, was tried in 1763, and disestablishment in Massachusetts was finished in 1834.

In every case, the clergy resisted the popular movement. In Virginia, where the glebe lands had been confiscated to the use of the state, the Episcopal clergy appealed to the king of England; but the Revolution decided the case against them. The titles to the "glebe" lands in the purchasers of them at public sale has always been held good by Virginia courts. The discussion in America lasted 71 years, and the decision of the people was final, absolute, and for all time against the union of church and state. The appeal, therefore, of the pope to this country is labor lost. Whenever the people are informed as to the facts, they will sympathize with the French Republic. They do not believe that any foreign power is authorized by God to dictate laws to France.

We do not tolerate any intermeddling of a foreign country or its representatives with our legislation. President Cleveland did a popular act when he gave Lord Sackville West his passports for writing a letter, to a supposed fellow subject, expressing his opinion mildly against our tariff law. What would we have done to Mr. West if he had "reprobated and condemned" that law as the pope did a statute of France?

Many of our National laws impose disabilities on foreigners; witness those prohibiting foreigners from holding real estate; from purchasing public lands, etc. We act in many ways on the very principle adopted by France in its statute of separation.

Washington, D. C.

ST. ETIENNE

From this important centre D. Hastings Burroughs writes to Mr. Berry:

Our work has been much impeded by the hard and prolonged Winter which is quite unusual here. However, we are getting out of it now, and are trying to pick up our scattered converts. They are all coming in again and we are taking courage while strangers make their way to our halls. We have had several converts lately whose histories are interesting.

A mason turned into one of our halls from curiosity, and found that what was said was just what he had been desiring to know. Being religious, according to the light he had received, he was glad to hear the word of God from the Book, which was quite unknown to him. He returned many times, and finally gave himself to the Lord.

An Italian and his wife were both baptised lately from our Mission and are walking well in the new life. They are very interesting, as from the beginning they had no other guide than their conscience, more or less awakened, for they were both indifferent to any religious sentiment.

Another convert is a woman who told me last week that until we opened a hall in her quarter (the new hall) she never knew what it was to be happy, for she had suffered much in her life. Now she is quite cheerful and bright for she has

learned to know that God loves her. Her only desire now is to see her son converted.

Another, who was disfigured by an extensive burn and, for that reason more or less despised by her neighbors, was pleased to find sympathy with us. She became a regular attendant, and finally gave herself to her Saviour. She has had to suffer a great deal for her "new religion," but she is steadfast and this influences others.

M. MERLE d'AUBIGNE

"We urgently need in Paris a centre or well equipped mission building, where we can do institutional work, and put the general public in contact with our work, more than we have been able to do as yet in our little mission rooms.

In the country we must begin, on the beautiful national roads, the work our mission boats accomplished on the canals. For that we need two *vans*, one to carry a tent and folding benches, the other to be used as a platform and bedroom for a keeper, and an automobile. Besides the first outlay, this will cost us a yearly expense of about \$2000. We cannot therefore launch into this enterprise before we are sure of an increase in our income. May the Lord put it in the hearts of our friends to help us."

HOME DEPARTMENT

After an extremely busy Winter, Mr. Berry has gone to New England, where he will remain until after the annual meeting in Boston. He will visit most of the auxiliaries in that part of the country. In March he visited Albany, Utica, Rome, Syracuse, Rochester, Buffalo, Toronto, London (Canada), Cleveland, Indianapolis, Harrisburg, Wilkes-Barre and Scranton.

Mrs. E. B. Huntington of Norwich, Until the last two years there has always been one peculiarly inspiring and beautiful

Conn. presence at our annual meetings: that of the venerable and beloved President of the Norwich Auxiliary, Mrs. E. B. Huntington. Mrs. Huntington was past her prime, when Miss Elizabeth Beach spoke in Norwich for the Mission,

the first place in which her voice was heard in its behalf. During all these years there has been no President more active, devoted and faithful than she. She had passed her ninetieth birthday when she last attended an annual meeting, traveling a considerable distance to do so, and her faithfulness to the work was an inspiration to us all. Now she has gone to her reward. From a Norwich newspaper we clip the following:

"Mrs. Sarah A. Huntington, widow of Edward Boylston Huntington, for many years a Boston merchant, died in Norwich, Conn., yesterday, in her ninety-fourth year. Mrs. Huntington was born in Milk street, in the shadow of the Old South Meeting House, of which her father, Rev. Joshua Huntington, was pastor. She was a granddaughter of General Jedediah Huntington of Norwich, who commanded the Connecticut contingent of the Continental Army throughout the Revolutionary War, and was a descendant in the seventh generation, of John Eliot, the 'Apostle to the Indians.'"

New Haven and
Meriden

The Auxiliaries of these two cities have for several years contributed towards the work at Alfortville, a busy manufacturing suburb of Paris. Formerly it was very wicked, but it now is orderly, for as some one has well said: "The French government allows McAll meetings, because it knows that wherever they are held police duties are greatly lightened."

M. Mabboux is the Alfortville worker and his sister-in-law, Mlle. Maigne, acts as Bible reader. From her quarterly letters, the Connecticut contributors get a good idea of the work in this station.

Mlle. Maigne comments on the faithfulness and delight shown in attending services. A feeble old lady, who could not walk without aid, and often fainted from weakness during the evening, never willingly missed one service because she so loved the "blessed gospel." When asked at the last if she was suffering, her answer was: "Ah, no; my Saviour suffered all; my pain is nothing!"

Another lady was taken ill and in her delirium cried out that God could not forgive her for refusing openly to acknowl-

edge Him of whom she had so often heard at the "Mission Populaire." The workers prayed with and for her and now she is openly working for her Saviour.

One young girl is having a hard struggle to keep a comfortable home for her father, brothers and a sister, who is wild and who is constantly tempting her. But she attends the McAll services regularly, and finds that strength comes for her needs.

The Sunday School has done a great work among the young people. One despairing mother said: "I used to think that Maurice could never amount to anything, but now he is a good boy. Thanks to your Sunday School."

A Christmas festival has been given for the last three years to this Sunday School by special gifts from Meriden and New Haven ladies. Mlle. Maigne wrote of the reverent attention of the children during the devotional exercises; of their pleasure in the cantata, "The Angels and the Shepherds," written by a Paris friend and sung by the older pupils; and of their delight in the gifts. These are usually useful, and graded to be rewards for regular attendance. Each child received also a cake and orange. To many, parents as well as children, the Christmas tree was a novelty and furnished a theme for frequent conversations.

The young girls of Alfortville have "La Paquerette," a society where each girl reads, prays or gives a bit of personal experience, and where each member tries to live a life of loving service.

There has been a strong temperance feeling, and drunkenness has markedly decreased among the Alfortville young people.

Several girls are preparing to take their first communion next Easter at Charenton, the nearest Protestant church.

These and many other facts prove to us, if proof is needed, how rich is the harvest from our seed-sowing in France.

Philadelphia In February Mr. Berry spent twelve days here, speaking eleven times. After two of these addresses, some of his hearers said that it was the finest presentation of a missionary cause to which

they had ever listened. Mr. Berry gave his first two illustrated lectures, showing his beautiful stereopticon slides, in West Chester and Philadelphia.

The time has passed when the preaching of the Gospel called forth violent hostility on the part of the peasants, incited by the clergy. Their hostility instead of injuring our cause is often the means of better advertising our work. I could name hundreds of villages, where night after night for four or five weeks running, our boats were unable to accommodate the crowds, and that notwithstanding the vindictiveness with which the representatives of the Roman Catholic Church cried them down. At Charly, for instance, throngs of people come every evening to hear the heretics, and their first remark is that, contrary to the affirmations of their curé, we do *not* insult the Virgin and agree with the free-thinking atheists, but that we preach the Gospel of Jesus Christ with greater force and clearness than they had ever heard in their church. At least, so declared Mme. A—, and her story is worth relating.

She first came to the *Bon Messager*, as many others do, out of pure curiosity, but from the very first meeting she was won over to our work. Upon meeting friends, who had not yet been to the boat, she would say, "Go there, and as was the case with me, you will return so often that it will do you good." But this is not all.

What was her surprise when, one evening, she recognized in the speaker, who succeeded other interesting preachers, a man whose anarchistic and anti-religious writings she had read in days gone by, and who was no other than the writer of this article. However, at the time, she spoke to no one of her discovery, but bought a little pamphlet from Mr. Huet, who was Captain of the *Bon Messager*, in which I related the circumstances of my conversion.

On returning home Mme. A— read the leaflet from beginning to end, and was so impressed by it that she could hardly sleep. The following day she returned to the boat, but did not think it necessary to tell me that she knew me.

She therefore allowed me to go back to Paris without renewing the acquaintance. However, being in the capital shortly afterwards, she came to my house and explained things.

"Like you," said she, "I have recognized that hatred and violence cannot bring about social justice and I have turned to religion. The boat meetings made me understand that I had chosen wrongly when I became a devotee in the Roman Church, and I come to tell you that I am quite ready to change my course."

A little later she wrote me from Charly a long letter, from which I take the following lines: "The Dean, seeing that I continue to pay my sitting in church, considers himself authorized to count me still a member of his spiritual fold. I do not wish him to be ignorant of my religious feelings any longer; I shall pay for the rest of the year, but I shall tell him then that they can dispose of my sitting and erase my name. For years I have not missed a single mass, but I shall be seen there no more. To-day I have found what I need."

This letter was written three years ago and Mme. A— fought bravely against those who surrounded her, with the view of leading her back to the old fold. She expresses herself thus in a letter which she wrote to me at the beginning of this year, giving an account of a lecture which the curé of Soissons gave at the church in Charly, and which our sister attended out of curiosity to see whether the Protestants would be attacked, as she expected:

"No, you cannot imagine all that this priest had the impudence to say, and what hatred and unfairness he showed toward the religion which I regret deeply not having believed in sooner. Where he showed himself the most infamous was when he spoke of Luther. My face was red with indignation; however, I listened to the end as if to better feel my happiness in having broken off with those who, lacking any good arguments against their rivals, break out in ridiculous lies and abominable calumny." Such unfair dealing disgusted Mme. A—, and, several days after the lecture the old curé of Charly, on meeting her in the

street, asked her if what she had heard did not convince her of her duty to return within the pale of the church. Out of respect for his white hairs she was able to restrain the words of indignation that were on her lips, but she remarked to him that the lecturer had been rather imprudent in disinterring the corpse of Luther to insult it and accuse it without the least proof, when it was a recognized fact that several popes had led wicked lives; for example, the homicide and incestuous Alexander Borgia.

H. TRICOT.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM
AUXILIARIES AND CHURCHES

JANUARY 15, 1907, TO MARCH 17, 1907

MAINE, \$2.00		PENNSYLVANIA, \$1656.00	
Bath Auxiliary	\$ 2 00	Chester and vicinity	\$110 00
MASSACHUSETTS, \$1322.61		Easton Auxiliary	120 00
		Philadelphia Auxiliary	1426 00
Boston Auxiliary	1152 61	DELAWARE, \$38.00	
" Mrs. Hartman Kuhn . . .	20 00	Wilmington Auxiliary	88 00
Easthampton Auxiliary . . .	28 00	MARYLAND, \$588.00	
Lynn, Mrs. J. A. Smith . . .	25 00	Baltimore Auxiliary	588 00
Lowell, Kirk St. Church . .	20 00	DISTRICT OF COLUMBIA, \$210.00	
Pittsfield Auxiliary	67 00	Washington Auxiliary	210 00
Uxbridge, Mrs. D. P. Atherton .	10 00	ILLINOIS, \$62.75	
CONNECTICUT, \$453.11		Chicago Auxiliary	45 00
Meriden Auxiliary	280 00	" From members of South	
Norwich "	173 11	Congregational Church	17 75
NEW YORK, \$3282.07		OHIO, \$566.00	
New York Auxiliary	2787 63	Cleveland Auxiliary	335 00
" Anity Baptist Church . .	10 00	Dayton Auxiliary	231 00
Rochester, 1st Baptist Church .	22 44	MICHIGAN, \$15.00	
Troy Auxiliary	462 00	Michigan (Friends in)	15 00
NEW JERSEY, \$1416.25		MINNESOTA, \$186.25	
Belvidere Auxiliary	76 00	St. Paul Auxiliary	186 25
Montclair "	110 00		
Morristown "	136 25		
Newark "	215 00		
Plainfield "	879 00		

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of dollars.

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

OFFICERS

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MRS. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

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